

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## The Christian Secretary

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### TERMS.

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From the Baptist Missionary Magazine for September.

### Short Sermon.

How many leaves have ye? Go and see.—Mark vi. 35.

There is a richness of instruction in all the incidents of our Saviour's life, which we, I fear, do not often take the trouble to arrive at. We look at his miracles, for instance, as evidences of his divine power and unwearied compassion. But we rarely proceed further and inquire, what is the moral lesson which the Holy Ghost intended to teach me from the record of these remarkable facts? Thus, in the history of the Syrophenician woman, how perennial a fountain of encouragement to importunate prayer is opened to every humble believer? And, thus, in the miracle from which the text is taken, I think may be found several lessons which may guide the conscience and encourage the hope of every true-hearted disciple.

Turn we for a moment to the scene before us. An immense multitude, five thousand men, besides women and children, have followed the blessed Saviour from all the towns and villages in the neighborhood. They have listened to his instructions throughout the live-long day. "Disciples of them came from afar." The burning sun of Syria pours down upon them its scorching effulgence. The strongest are exhausted, the weaker are fainting with heat, famine, and thirst. The dictate of humanity is uttered by the Redeemer in the words, "Give ye them to eat." The disciples plead that the thing is impossible. Our Lord commands them to look at their store. The report is discouraging. Their provisions were barely enough for themselves. They had only "five loaves and two small fishes." This was, however, no reason for delaying the work of benevolence. The multitude sit down. Our Lord blesses the bread and the distribution commences. All eat and were filled. But Christianity teaches economy as well as benevolence. "Gather up the fragments that nothing be lost." They did so, and twelve baskets are loaded with the remainder, after every one has been satisfied.

Let us now seek for the moral lesson which this narrative is intended to convey. To me it seems to teach in the first place,

I. *The smallness of our means forms no reason why we should not engage in the work of benevolence.* Who can conceive of more limited means than those of the disciples? five loaves and two fishes among many thousands. Yet our Lord commands the multitude to sit down. He begins with this little; and he taught us by the event, how a little in the service of God may be greatly increased.

Poor disciple! your Lord commands you to be benevolent. You say it is impossible,—that you have no more than you need for yourself. So thought the disciples. I ask you how many leaves have ye? Are you so poor that you cannot give one to Christ? Deliberately examine your little store. Have you not two mites, which make a farthing? If you have no more, Christ will accept of that. She who gave this sum was the noblest benefactor whom the Lord looked upon, among all the many donors to the treasury. Has Christ really excluded you from the privilege of the poor widow; or are you excluding yourself?

To the rich I need only say, how many leaves have ye? Your tables are loaded with luxuries. Your wants, nay, your caprices are gratified. If the poor are called upon by Christ to be charitable in their penury, what shall excuse you if you minister not to Him of your abundance? Go to, now, ye rich men.

You are a minister of Christ. Your salary is small, and you are obliged to practise economy. You are laboring for God in your calling, and for these reasons suppose that you are excused from the work of charity. My brother, how many leaves have you? Go and see. Look over your means. Lay them all before Christ, and in the presence of the Savior decide whether you have nothing that you can give to Him. Is your calling religious? It certainly ought to be. But is it religious unless you set an example of religion. You might as well not repent or pray because your calling is religious, as fail to set an example of religion in the matter of charity. With what confidence can you urge benevolence upon your people unless they behold you practising what you preach? I fear that this is one cause why you take so little interest in the cause of missions. But you are afraid if your people do any thing for missions they will not pay you your salary. So, then, they are covetous, and you mean to improve them by following their example. If you act on this principle, be not surprised if you are, in the end, starved away. Begin yourself by bringing the tithes into the Lord's storehouse.

You are a poor church. You can hardly support yourselves and maintain the gospel. But let me ask you, how many leaves have ye? Go and see. You are all living very comfortably. Your tables never have known want. Your houses are well furnished. Has a perishing world no claim? Has a suffering Saviour no claim on all this? You feel poor, I fear, because you have withheld from God what was his own, and he has sent leanness into your souls.

You are poor, but if your pride required that your house should be enlarged, you could enlarge it. If your pride required you to beautify your meeting-house, you could do it. I once heard of a church, within the present century, for which it was pleaded as an excuse for not doing more in charity, that they had spent ten thousand dollars in magnificently repairing and beautifying their meeting-house. There must, in this case, have been leaves somewhere.

Are you really poor and weak? Do you wish to be made stronger? Show the world that you love your fellow-men. Testify your love to Christ, not by words but by actions, and the Lord will pour you out a blessing that you shall not have room enough to receive it.

This leads me to remark in the second place, II. *The way to have more, is to obey God in the use of what we have.* If we wish to do much good, we must begin to do good in any way, be it ever so small, that God places in our power.

Thus the disciples found it. Their means were small. They began with five loaves and two fishes. The supply continued. They kept on giving, and the supply increased. The multitude was filled. They gather up the fragments that remain; their five loaves and two fishes have become twelve baskets full.

Thus was it with our brethren in England fifty years since. They began with £13 14s. 2d., to send the gospel to the heathen. Their missions have been established all over the East. They have translated the Bible into the languages of hundreds of millions. They have almost evangelized the West Indies; and, during the last year, aside from their usual collections, they have gathered up, as *jubilee fragments*, 32,500 pounds, about 145,000 dollars; and of this sum, have sent to our aid more than 2000 dollars, as an act of fraternal kindness.

III. Let us, however, observe the *spirit in which all this must be done.* Jesus looked up to heaven and blessed as he broke the bread. We must go forward in the work of benevolence in the spirit of *charity and of faith.* If we attempt to do good from motives of ostentation, or from a hope of being repaid, we shall be inevitably disappointed.

Our Lord acted by miraculous power, but this power was exercised through the means of *holiness*. He had *compassion* on the multitude. While we, therefore, call you to follow his example in *action*, we must as strongly exhort you to follow it in *principle, and motive, and temper.* Religious charity is not merely giving, it is giving with a heart full of love to the souls of perishing men. It is only this charity that God will bless. This only will He water with the dew of his blessing. Remember, then, that without this, your offering is destitute of every element that is acceptable to Him.

It must be done in *faith.* By this, I mean an unwavering confidence in the veracity, the power, and the love of God. This it is that makes prayers and alms all-prevalent with God. This "moves the hand that moves the world." Enlarge your heart until it encompasses the world. Think of the miseries of hell and the blessedness of heaven. Think of the love of Christ, by whom a way of salvation is opened for all. Remember that Christ has laid upon you the labor of preaching or sending the gospel to every creature, and has promised, "Lo I am with you always." Remember that God has promised to do this work when you in confidence in him attempt it. Enter then into covenant with him. Commence the work of evangelizing the world; yes, *you*, the feeblest saint on earth. Pour out your whole soul to him in behalf of the world. Lay your self, your talents and property, at his feet. Begin to distribute to the whole multitude of perishing souls, and when you stand on the sea of glass mingled with fire, you will thank me for giving you this advice.

Remarks at the Meeting of the A. B. C. F. M., at Rochester, N. Y.

Rev. Dr. Wisner said, he had been a pastor for more than 25 years, and for all that period a pastor in Western New York, or beyond the Alleghenies. At the time he came to this country, there was but one Presbyterian minister west of Onondaga co., and north of the Delaware. He had listened with deep interest to the appalling questions put by the member of the committee last up. The business was not by a spasmodic effort, to raise a great amount at once, but to introduce and maintain such a system as would mould the church to habits of benevolence, which would secure a regular, permanent, and increasing income. It would be a positive evil, to raise by mighty effort, an extra \$100,000. We were, he said, placed in the condition of an invading army, to whom retreat was disaster and destruction. The secret of Bonaparte's success was that he made no provision for retreat; and the Lord has made no provision for the retreat of his sacramental host. The only way we can maintain our ground is to become the assailants. Retreat is death to our cause. He maintained that it is to be assumed that the church has the means to carry on this work, from the fact that God has opened the door.

The next question was, can the churches be brought to come up to their duty? There had been a great advance in missionary feeling; yet the hearts of Christians are only like the ice that has begun to thaw, and send out little streams; but they are not yet warm.

After saying much more to the same purpose, he concluded by relating the following interesting facts:—It was his privilege, he said in 1831, to be acquainted with the pastor of a flourishing church in one of the little villages in Western New York, who received a call to remove to a large village, which has since become a city, (Rochester.) In the latter place there was one large Presbyterian church, which embraced a great amount of the wealth of the village. There was another church whose members were not rich, which was very deeply in debt, not less than \$14,000. In addition to this, they were divided, hav-

ing a faction of antinomian Perfectionists. Under these circumstances, that pastor consented to leave his flourishing church and take charge of this. At the time he entered on his pastoral duties among them, the large church, for some cause, worshipped with them. At the first Monthly Concert, the two churches met together. The pastor made an effort to get a respectable contribution, but obtained from the two churches united only about \$17. He went away with a heavy heart, after having requested some of the leading men to meet him the next morning. He told them that the moiety of that church who worshipped with them *could afford* to give so small a sum; but that they, in their circumstances, could not. "Now, brethren, I will tell you what must be done. You must consider the contribution of last evening as the contribution of the sister church; and if you mean to live, you must raise \$50. They went to work and raised over \$60. He then quoted those promises in which God has promised to bless the liberal, and told them that in this way they could get out of their embarrassments. They kept up for that year, and he believed ever after, \$50 a month. The Lord has blessed them. He poured out his spirit. That church, up to last January, had contributed \$55,691 for foreign benevolent objects. God has redeemed his pledge. They have paid off their debt. *They don't owe their pastor.* They owe no one any thing but love. They have admitted 1312 members, 1144 on profession. Now their place of worship is too strait for them, and they are casting about for enlargement.

Dr. Wisner concluded by alluding to the remarkable outpouring of the Holy Spirit, which followed the extraordinary effort which succeeded the meeting at Philadelphia, about two years ago.

Rev. Mr. POMEROY, of Bangor, said an amazing responsibility rested upon pastors, and he had just as much as he could stand under; and when he came to such a meeting as this, and it was attempted to pile on more, as though they were not half loaded, he was distressed; but he could not see how they could get rid of it. The Board has come up here to ask pastors what they will do, because pastors stand between them and the churches. The difficulty was that there was not enough of the spirit of Christ. There was no deficiency of means. But perhaps some of these pastors will go home—it was with great difficulty they could get here—a small church have agreed to pay a small salary, but they don't pay it—perhaps the first salutation he will meet when he gets home, will be a call to pay a debt that he has contracted for the necessities of life. Can he go into the pulpit, and talk to the people about sending the gospel abroad, when they are in danger of losing it themselves? He would say one word to such pastors. The thing they people needed was a spirit of benevolence. If you can enlarge their hearts by inducing them to give to send the gospel abroad, they will sustain it at home.

Rev. Dr. TAYLOR, of Bergen, N. J., said he was, as he supposed, the pastor of the oldest church in that State, and that church was ninety years without a pastor, during which they maintained public worship, the clerk of the church reading a sermon, and had the ordinances administered on a week day, by a minister from New York. It was a German Reformed church. He had been interested in looking over some old records, to see the measures they employed to provide a pastor for the children. They instituted a contribution weekly, and as every one could not give even so much as a penny, they had recourse to an expedient to provide for smaller contributions. Each one gave a piece of an article that they called *savin*, which was afterwards redeemed. In this way they provided a fund, and after a while sent a young man to Europe to be educated, and who at length became their pastor. During the 90 years in which they were destitute of a pastor, they received into the communion of the church 300 members. They have built a house of worship which cost \$14 or \$15,000. They now carry out the habit of each one contributing something, formed under such interesting circumstances, and it is now applied to benevolent objects, for which they give about \$400 a year. Recently their place became too strait for them, and they felt that they needed a new sanctuary. It was thought impossible to be done. But it was resolved to undertake; but before commencing, they thought they must do something for the Board, and they raised \$130. The sanctuary is completed at an expense of \$16,000. But when we began to build for God, he began to build for us. The Holy Ghost came down, and the church has been refreshed and greatly strengthened.—So true it is, that they that water shall be watered themselves.

Rev. Dr. HAWES, of Hartford, said he differed from Mr. Eddy as to the necessity of an exigency. If exigencies are multiplied, they lose their power. The effect upon business men is bad.—They say they do not do business in this way. And unless some plan can be devised, by which the Prudential Committee can know how to graduate their expenses, we shall have crises coming so often that we shall be left without a crisis. There is ability enough, but there is a great difference between ability and available ability.—There are many members of the church worth \$100,000, which might just as well be in Long Island Sound, as to be in their hands, so far as the ability of the church is concerned. The Prudential Committee are obliged to graduate the contributions, by the available ability in the churches; which is the same as to say *more piety*.—How then can the available ability of the churches be increased? It must be done by laboring to bring up the standard of piety, and this will create capital for benevolent objects. If we go beyond this capital, we shall lose the people. When you have raised the fountain, then you may lead it off in the various channels. I hold it to be just

as much the duty of a minister to preach on missions as any other subject. But a great deal depends on the manner in which it is done. The people must not be scolded. Light and love are the two springs of benevolence.

In respect to agents, there is a feeling rising up against them. You might as well cut off your right hand, and then go to cultivating a farm, as to attempt to carry on this cause without agents.

When, two or three years ago, it was said that  $\frac{1}{4}$  or  $\frac{1}{2}$  of the members of the churches give nothing to the cause, I was surprised. I thought it could not be so with my people. I was especially careful to request the committee to call on all. But, on making an investigation, I found that  $\frac{1}{4}$  to  $\frac{1}{2}$  gave nothing at all. I never was more disappointed. I have come to the conclusion that this business will never be done well, till it is under pastoral supervision. In answer to the question how his church was organized, Dr. Hawes said, that they were organized by appointing collectors, both male and female, for the various societies.

For the Christian Secretary.

### More Temperance.

I expect that some of my friends think that I have already written enough, and perhaps too much upon this subject; and it is possible that some of the pledged friends of the cause feel something like regret, as their eyes fix upon this article. I can assure the readers of the Secretary that I have no desire to agitate their minds unnecessarily upon any subject, and if I am saying more about Temperance than the cause of morality and religion requires, I hope some of them will give me a gentle caution. But I really want to add a few things more, and then—why—but I will not make any promises.

In the first place, let us bear in mind that there are only two sides to this question; and the pledge to "abstain entirely from all that can intoxicate" is the dividing line. Those who have set their names to the pledge, are the *real, active, known* friends of temperance. Those who have not signed the pledge, form the other class, and present a formidable obstruction to the free course of temperance truth, and prevent the complete triumph of temperance principles. I know they are not all immoderate or even moderate drinkers; but while they refuse to identify themselves with those who are actively engaged in promoting the cause, their influence all goes to encourage and perpetuate the evils of intemperance. I am aware that many of this class claim to be the friends of temperance, and no doubt that some of them really think they are, but I am sure they are deceived. I suppose they will regard me as *unjust and cruel*, because I have classed them with moderate drinkers and drunkards; but they should consider that the position they occupy is one of their own choice. It is certainly to be regretted that they will remain where they are. They have repeatedly been invited and entreated to enlist under the temperance banner, but they will not; and if rum-sellers and rum-drinkers will refer to them, and claim them on their side of the "line," (and we know they do,) I cannot see how the friends of temperance are to blame.

"But," says one, "I am a temperance man—I rejoice in the progress of the cause, and am really glad that so many have signed the pledge, and especially of those who were intemperate, or in danger of becoming so. To be sure, I have not put my name down, nor do I think it necessary in my case. I never used ardent spirits very much, and now I only drink a very little cider or wine, and perhaps a glass of bitters once in a while 'just for a medicine.'"

Let such an individual ask himself what he has done, or is now doing to promote the cause of temperance? How many have abandoned their cups through his influence? and what now would have been the condition of the people with reference to the great sin of intemperance, if every one had done just so much and no more than he has? Let it not be forgotten that the *only active* agents in this reform are the *pledged* "Cold Water Men." And if any of these occasional drinkers have at all reformed in their habits, it is attributable to the influence of those *real* persons, who it is said have "signed away their liberty."

By the way, when an individual has made up his mind to *practise* "entire abstinence," he is generally ready to sign the pledge.

But a word more about cider, and as this is the season for its manufacture, it may be just in time. I admit that a little cider for *other* purposes than as a *drink*, may be useful, perhaps necessary. But when we know that the habitual use of it as a beverage, often leads to intemperate habits; and placed before a "reformed" person, it becomes a temptation which may be the occasion of a fatal relapse; we must see at once that it becomes a dangerous article to distribute through the community. Nor is the pecuniary benefit which the manufacturer derives by its sale, at all sufficient to counterbalance the evils connected with its use. And yet I fear that some of my brethren will *make, and sell, and use*, as a beverage, this intoxicating article. And if I should presume to remonstrate with them, and entreat them not to do it, I should probably be regarded as an officious intermeddler in other men's affairs, and perhaps a "troublemaker" in the church.

I must, however be permitted to forewarn those brethren who purpose to engage in this traffic, that they will find it much easier to censure me, than to quiet the clamors of a disturbed conscience, for I am measurably certain that no real Christian can be either *directly or indirectly* concerned in the manufacture, sale, or use, of any intoxicating drink, and at the same time enjoy uninterrupted peace of mind.

For the Christian Secretary.

### Solitude.

The hours of solitude to some are the sweetest mementos of life; to others, the hours in which they are called up deep and bitter reflections, which would gladly be dispensed with for the tumult,

confusion, and imagined happiness to be found in mixing with the busy world. One, with an uncultivated mind—one who has not a taste to admire all the beauties of nature with which he is surrounded—whose natural and untamed feelings have not been subdued by the holy influence of religion—the solitary hour has no charms for him. He flees from it as from the most direful enemy that could overtake him. He avoids the lonely walk, the pleasant grove cannot detain him there; the passing stream flows unheeded by, and all in nature is, to him, as though it was not. The Atheist—what subject can the hours of loneliness afford him for pleasing and ennobling contemplation. He believes not in the existence of a God, and all the various transactions which daily occur, according to his Philosophy, are those of chance. And was that word erased from our vocabulary, he could not tell how came this world to be; nor for returning day or night could he account; although when there was darkness upon the face of the deep, God said, "let there be light, and it was light." The rainbow promise would have been a mystery, as it displays its beautiful colors, as a token, that the earth is not again to be deluged by water, and thus its inhabitants swept therefrom. But the Christian's hours of solitude are pleasant. Or, indeed, he knows none. The lonely and unfrequented path is often chosen by him, that he may view, in the secluded beauties of nature, the workmanship of his God. The wild flowers around him show that His finishing touch has been there; as the wild birds sing their hymns of praise, the inward breathings of his heart ascend in concert with their songs, and he offers praise and thanksgiving to his God, and holds sweet converse and communion with his beloved Lord. As he views the beauty with which he is surrounded, he thinks what must be the glory of that Heaven, where they need not the glory of the mid-day sun, nor the midnight moon to enlighten it; but where all darkness is dispelled by the presence of Jehovah. He exclaims, how sweet the name of Jesus, who hath prepared the way to such enjoyment, by making himself a sacrifice and atonement for sin, without which he could not have approached into the presence of the Father, but must have fled, bound with the fetters of sin, without any cheering hope of being released from its thralldom. But now he knows that there is a way cast up for the redeemed of the Lord to walk in, which conducteth to where the pilgrim shall find a home, and the weary shall be at rest. He knows that the promises are sure, and will not fail, and he has only to abide in the Saviour and trust in his merits.

### Long Prayers and Long Sermons.

We have sadly degenerated from the spiritual stature of our forefathers of the Westminster Assembly. Many of our delicate people cannot keep their feet during a very moderate prayer; and all would cry out against divine services which should exceed, from the first psalm to the benediction, from one and a half to two hours.—In curious contrast with this picture, look at the following, drawn by the Rev. Thomas McCrie, in a speech delivered at the recent Bi-centenary, in Edinburgh. Of these mighty men it may be truly said, "The spirit was willing and the flesh was not weak."

"But among their minor failings, which, 'leaning to virtue's side, have exposed them more than other to the shafts of ridicule, we may notice the extreme length to which they drew out their religious services; the fault certainly of the age. What, for example, could be thought now-a-days, as such a fast as that in which the Assembly engaged, at the request of my Lord Essex, thus given by Bailie? "After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely, confessing the sins of the members of Assembly, in a wonderful pathetic and prudent way. After, Dr. Arrowsmith preached one hour; then a psalm; then after Mr. Vines prayed two hours; and Mr. Palmer preached one hour, and Mr. Seaman prayed near two hours; then a psalm. After, Mr. Henderson brought them to a short, sweet conference of the heart—confessed and other seen faults, to be remedied. Dr. Twisse closed with a short prayer and blessing." "And yet," says Bailie, "this day was the sweetest I have seen in England." This reminds me of an anecdote told of Dr. Chaderton, one of the translators of the Bible in James I.'s time, who, after having preached on one occasion full two hours, paused and said, "I will no longer trespass upon your patience." Upon which, all the congregation cried out, "For God's sake go on, go on," when he proceeded much longer in his discourse, to their great contentment and admiration. Perhaps to these failings, or rather excesses, I might be expected to add a certain unnatural tone of austere sanctity which is supposed to have characterized this age. But there is no reason to think that this was justly chargeable on the early Puritans or Presbyterians as a body; it belonged rather to the Sectaries in the latter days of the Commonwealth, whose enthusiasm, degenerating into the gloom of fanaticism, became at last the very caricature of religion, and prepared the way for the opposite extreme of profligacy into which the nation sunk at the Restoration. The religion of Puritanism was not necessarily or in fact identified with melancholy, though Butler, in his Hudibras, has ingeniously contrived to associate it with the grotesque exhibitions of Sectarianism. Addison tells an amusing story in the Spectator of a young man who was nearly frightened out of his wits on being introduced to be examined by Dr. Goodwin, the Independent, then head of a college in Oxford, in a dark gallery hung with black, and enlightened by a single taper, when the Doctor, who appeared "with half-a-dozen night caps on his head, and religious horror in his countenance," asked him the fearful question, whether he was prepared for death? The moral is good, but the illustration does not apply to the Presbyterian Puritans of that time, who were far from being morose or inimical to innocent mirth."—Pres. Advocate.







Harrisburgh, Pa., July 26, 1843. The following evidence of parties; therefore further Christian morality, the pu- of social and domestic Jerome S. Anderson be posed from the Christian excluded and so deposed.

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#### MEDICUS.

Whatever may be the opinion of our respected correspondent as to the causes of insanity, idiocy, &c., among the colored population, we feel satisfied that slavery has nothing to do with the matter one way or the other. The negro is constitutionally formed for a warm climate, and of course the most temperate of the southern states are more congenial to his constitution than the cold winters of the north; nor does the statement that "the proportion (of the above-named diseases) among the whites is very nearly the same in the slaveholding and non-slaveholding states," alter the case. It is with the blacks the argument has to do. We are satisfied that climate has much to do with this matter. Diet, also, is a fruitful source of disease. This "Medicus" will cheerfully allow; and we ask him whether the plain, simple fare of the southern slave, is not one of the principle causes of the vast difference between the diseases of the northern and southern colored population? In no part of the world can there be found so healthy and robust a population as among the poor of Ireland, whose food consists almost wholly of potatoes. And why have we not equal reason to infer that the field slaves, whose fare is confined principally to rice and sweet potatoes, should not exhibit an equal degree of health, while on the other hand the irregular diet, habits, &c., of many of the blacks at the north, is equally destructive to their health, and consequently to their minds?

#### Protestant Episcopal Convention.

The fifty-ninth annual Convention of the Protestant Episcopal Church of the Diocese of New York, convened in the city of New York, on Wednesday, the 27th ult. The Bishop in his address devotes a prominent share of it to the circumstances attending the ordination of Mr. Carey, or rather to a justification of the proceedings of the majority in that case. A resolution was introduced by Judge Oakley, having a direct bearing upon the case, which caused a lengthy debate, and was finally voted down. We shall endeavor to give a more particular account of these things in our next, which want of room prevents us doing in the present number.

Rev. Dr. Hawes.—We understand the Centre church, at a meeting, convened for that purpose, voted by a large majority, that their pastor, Rev. Dr. Hawes, have leave of absence for one year, for the purpose of visiting the missionary stations in Smyrna, and other places in the East. We are not advised whether Dr. H. has decided, positively, to go, but we believe the general impression is that he will sail in company with the missionaries that are soon to leave under the patronage of the American Board.

THE MIDDLETOWN MURDER.—Since the publication of our last, circumstances have transpired that render it probable that Bell and Roberts, the men who were arrested in Middletown, were concerned in the murder. A man named Lucien Hall, of Meriden, has also been arrested. He was seen in company with Bell and Roberts on the day of the murder, and on the same evening, went to a physician in Meriden, to have a deep cut on his hand, between his thumb and fore finger, sewed up. It is also said that his clothes, covered with blood, have since been found in the barn of Samuel Yale, Esq., of Meriden. The wound in his hand is supposed to have been given by Mrs. Bacon, with the carving knife found upon the floor near the corpse. Bell has served one term in State Prison for the crime of burglary.

THE CHRISTIAN FAMILY MAGAZINE.—A monthly periodical, edited by Rev. Daniel Newell, New York. Narratives, essays, poetry, and miscellaneous selections make up the contents of this Magazine. A handsome engraving also accompanies each number, the present one being embellished with a fine portrait of Sumnerfield. Price, one dollar, per annum. J. C. Wells, agent, 1st door north of the Centre Church.

THE MOTHER'S MAGAZINE.—This Magazine is conducted on the plan of the Mother's Monthly Journal, and like that periodical is an able and useful vehicle of religious truth. A beautiful engraving representing "The Mariner's Orphan," adorns the October number. John C. Wells, Agent.

RELIGIOUS AND LITERARY GEM.—A monthly Magazine, with engravings and music, edited by Rev. C. W. Denison, Boston. The names of a large number of contributors to the work appear on the cover, among them some of the finest writers in the country.

A CONTRAST.—The effects of a clergyman were recently sold at auction, near Hereford, England. His Library brought £3, and his Liquors £330. The effects of all such clergymen should be sold before their death, and the avails given to the parish poor.

The Freshman Class of Yale College numbers already about one hundred. A number have entered the higher classes.

THANKSGIVING.—Gov. Morton, of Massachusetts, has appointed Thursday, Nov. 30, as a day of public Thanksgiving throughout the State.

THE CATTLE SHOW AND FAIR of the Hartford County Agricultural Society occurred in this city last week. There was less than the usual quantity of stock exhibited, but some of the specimens of blood and native stock were unusually fine. The Fair at the City Hall was quite a splendid affair. There were about five hundred specimens of fruit, vegetables, flowers, needlework, &c., &c. The Ploughing Match took place in the North Meadow on Friday afternoon. Eight or nine teams were entered; Mr. Z. Rider, of this city, took the first premium.

The First Brigade Connecticut Militia will be reviewed by Maj. Gen. Pratt, on Thursday the 5th inst. The Brigade is to rendezvous in this city on Wednesday, and on Thursday march into the meadows either in this town or East Hartford to be reviewed. Gov. Cleveland and Col. R. M. Johnson, of Kentucky are to be present. There will probably be from three to five thousand men on parade.

This paper is issued a day earlier than usual in order to gratify a curiosity in our apprentice boys to see "forty hundred men."

March up the hill and then march down again."

Rev. Dr. Brownlee, of New York, has had a very severe attack of paralysis, and at the last accounts lay dangerously ill at Newburgh.

#### Selected Summary.

A ten-cent piece, gilded by the newly invented process, was passed on a countryman in Philadelphia, the other day, for a quarter eagle. There is all sorts of rascality going on in this world.

The yellow fever was at St. Jago de Cuba, at the last accounts—severe.

A disease resembling cholera is prevailing in the parish of Avoyelles, (La.) and has carried off several of its citizens.

PICK-POCKETS.—Deacon Griswold, of West Hartford, had his pocket-book taken from his pocket at the place where the cattle were exhibited this morning. It contained upwards of \$50.

A gentleman's pocket was picked at the Fair on Thursday evening, at the City Hall. Look out for pick-pockets.—Times, Sept. 29.

PICK-POCKETS ARRESTED.—Two men who have been about this State lately—especially in Hartford and New Haven—doing a pretty extensive business in the line of picking pockets, were arrested in New York yesterday afternoon. Money stolen in New Haven and Hartford was found upon them. We have not learned their names.—ib. 30th.

Gov. Morton, of Massachusetts, has appointed the 30th day of Nov. as a day of Thanksgiving and Prayer throughout that Commonwealth.

A late Liverpool paper says that a few weeks since, thousands of small frogs fell from the clouds, during a heavy rain at Sloughbridge and vicinity.

Constant occupation prevents temptation and begets contentment; and contentment is the true philosopher's stone.

An American left New York 1st of June, and in 35 days visited Scotland, Holland, Belgium, France and England. He was back in New York in 72 days—whole cost \$378!

ACCIDENT.—A young man named J. M. Welch, aged 16, from Plainville, Farmington, (brother of H. M. Welch, Esq. of that town, and a clerk in his store,) was accidentally killed, on Thursday morning, the 25th, by being crushed between the deck of a canal boat, and the Temple street bridge.—New Haven Reg.

A GREAT GIFT.—While Gen. Bertrand was in this city, he presented his particular friend, Mr. B., with a piece of Napoleon's hair, shorn from his head on the island of St. Helena. There is an old gentleman now in this city, father-in-law of an ex-elderman of the first municipality, who served in no less than fourteen campaigns!—N. O. Crescent City.

The American population of the Sandwich Islands is 400, exclusive of 119 half-breed children. Fifty-seven Americans have married native wives.

A very destructive tornado occurred at Port Leon, Florida, on the 14th ult. which tore down houses, trees, &c. and killed 14 persons. Much property was destroyed. It was the severest tornado ever witnessed there.

We understand that the appointment of Consul at Rio Janeiro has been tendered to Geo. Wm. Gordon, Esq. Postmaster of this city.—Bost. Merc. Jour.

The Green Bay Republican says: it is rumored that Gov. Doty will shortly issue a Proclamation calling out the gallant Second Infantry, Wisconsin Militia, Col. Ryan commanding, for the purpose of removing the Menomonees to their old land.

A man named Moyres, at Harmony, Mo. recently shot the sheriff, Mr. S. B. Wingo, who was on his way to sell the property of the former, on an execution. Moyres, with three suspected accessories, has been arrested.—N. Y. Tribune.

The Rev. Dr. White, formerly of the Allen street church, but now Professor of Theology in the New York University, has received a call to the Presidential chair in the Auburn Seminary, vacant by the death of Dr. Richards.

A young man named Charles McGoldrick, died a few days since at Georgetown, D. C. of lockjaw, induced by a wound inflicted on his foot by a nail.

A woman named Catharine Belzerius, at Georgetown, D. C. recently died, as the Coroner's Inquest decided, in consequence of continued ill-treatment from her husband.

We learn that an attachment has been laid upon the property of Mr. Thomas C. Wordin, of this city, to secure the payment of interest due of City Bonds. We did not learn the amount. This will lead, of course, to a trial of the question whether private property is liable for the payment of the Bonds. The case will be of great interest to property holders in this city.—Bridgeport Farmer.

The journeyman tailors, tailorssees and seamstresses of Boston, had a "mass meeting" for the redress of grievances, at Faneuil Hall on Friday evening. A great many speeches were made, and an official invitation was given for any of the employers who chose to do so to come forward and vindicate themselves. Mr. Henry Carnes accepted the invitation and attempted to speak, but was hissed down!

John C. Furber committed suicide on Friday last, in the House of Correction, at Boston, where he was confined.

A fire occurred at Dorchester, Mass. on the evening of the 27th, which destroyed the barn attached to the almshouse, a horse, one yoke of oxen, and thirty tons of hay. Loss to the town about \$1,000.

On Sunday morning last, the house owned by Dr. Jones, of Keesville, was entirely consumed by fire. The loss of Dr. Jones is estimated at \$1,000, on which there was an insurance of \$400.

AUBURN AND ROCHESTER RAILROAD.—On and after the 1st day of October but two trains each day will be run over the road, leaving Rochester at 8 A. M., and 8 P. M. The mails will therefore close at 7 A. M., and 7 P. M. after that time.

The Freshman Class which has just entered Yale College, contains already about one hundred. Quite a number, we understand, have also entered the other classes.—N. Haven Cour.

We learn that five men were drowned in Merrymeeting Bay, on Thursday, while on their way from Bowdoinham village to this place. Four of the persons were colored, and we believe all belonged here. Names not known to us.—Lincoln Tel.

A lad named Albert Carl, at Cincinnati, was killed a few days since, by being dragged on the ground by a horse which was frightened by the railroad cars. He had fastened the halter to his arm.

PRESIDENT HARRISON.—A Cincinnati correspondent of the Baltimore Patriot says: "A movement has been made in this city, with a good prospect of success, by several influential individuals, as well as by the press, in favor of calling a public meeting of our citizens for the purpose of devising some definite mode for raising a fund to be applied to the erection of an appropriate monument to the memory of the lamented Harrison."

Horace Greeley, the editor of the N. Y. Tribune, who has been and still is absent from New York on a Western tour, was recently in Pittsburgh, Pa. for a few days, in attendance upon a Convention of the friends of Association. During his stay in that city he was invited, by the Associated Printers of Pittsburgh, to attend a complimentary supper. He was obliged to decline but sent the following sentiment:

"Our Art: Having done so much more than Congress or Canon to achieve the Political and Religious Liberty of Mankind, may it prove faithful to its high calling by aiding to secure to the Laboring Classes that Industrial Independence and Social Elevation, without which Civil Freedom is imperfect and little worth."

A letter from Lexington, Ky., to a gentleman in this city, states that Cassius M. Clay was recently shot at while he was returning from Madison. He was not injured, however. His eloquent speeches and essays on Slavery have undoubtedly put his life in great jeopardy.—New York Tribune.

THE NEW YORK STATE FAIR AT ROCHESTER.—We have accounts from Rochester of the first day of the Fair. The concourse of strangers is represented as immense—not less than 25,000. Considering that its object is to advance an art so long neglected, this is a mighty and a noble gathering.

The Advertiser and Democrat are filled with lists of articles for the exhibition. We might almost say that the Fair includes every thing under the sun. Western New York is pouring forth in her richest liberality, her mechanical and agricultural treasures; Eastern New York also sends her quota. In truth, the Empire within our limits is represented in all its choicest gifts, and we have not a doubt that strangers from other States who attend, will leave with the impression that not without reason does New York claim a pre-eminence. It is unquestionably, by far the first and most imposing agricultural exhibition ever held in the United States.

The citizens of Rochester have spared no pains to do honor to the selection of their city, and they are extending that generous hospitality to strangers, for which that elegant city is so noted.

The presence of Ex-President Van Buren, Governor Donck, and Daniel Webster, will give an additional lustre to the Annual Festival of the farmers of New York.—Albany Argus.

LONGEVITY.—Died, on Saturday, the 9th ult., at Baltimore, Mrs. Elizabeth Margaret Cross, at the advanced age of 112 years. During her life she enjoyed uninterrupted health, having never taken any medicine, or having any attendance from a physician, until three years since, when she had a fall and broke her arm, which she was enabled to use again in a few weeks. She was followed to the grave by her descendants to the fifth generation.

ACCIDENT ON THE RAILROAD.—An Irishman, who was employed in cleaning out the ditches on the Railroad, fell from the dirt train at West Hartford, yesterday, when it was going at the rate of seven or eight miles the hour, and the cars passed over a part of his body and one of his thighs. He was immediately brought to this city, but so badly injured, that he died in two or three hours after the accident. We did not hear his name, but learn that he was lately from New York, and had no family.—Current.

#### New York Market, Oct. 3.

LOUR AND MEAL.—The market firm to day at 4 1/4 for Genesee and the same for good brands Ohio and Michigan. 400 bbls. T.roy sold at 4 1/4 and 300 round Ohio, for shipment, at 4 1/2. A small lot fancy Georgetown at 5, and Petersburg at 4 1/2. Common grades at 4 1/4 to 4 1/2. Rye Flour at 2 1/2, moderate demand.

GRAIN.—6100 bu. Ohio wheat taken at 92c. Corn is dull, 1000 bu. North River, at 52c measure. Rye is wanted, 2500 bu. delivered at 64c.

PROVISIONS.—200 lbs. Prime pork sold at 9 1/2, and 50 mess at 10 1/2. Beef without sales of importance. 30 bbls. country mess sold at \$7. Lard is inquired for, but at low rates, sales at 5 1/2. Butter at 7 1/2, family 14 1/2. Cheese neglected.

#### Marriages.

In this city, on the 26th ult. by Rev. Dr. Bushnell, Major Samuel S. Hayden, of Windsor, and Miss Lucetta L. Hinsdale, of this city.

In this city, by the Rev. A. Cleveland Cox, Frederick Oakes, Jr. and Rebecca, oldest daughter of Elbridge Cutler, Esq.

In Southington, by Rev. Samuel Richards, Mr. Howard Plant, to Miss Hannah K. Ives.

In Watertown, by Rev. N. S. Richardson, Mr. Wm. Scoville, and Miss Harriet L. Judd.

In Berlin, on the 25th ult. by Rev. Mr. Woodworth, Mr. Lyman Wilcox, and Maria L. daughter of Justus Bulkley, Esq.

In Sharon, on the 6th ult. Mr. Lewis H. Guild, of New Haven, and Miss Sarah J. Merchant, of Sharon.

#### Deaths.

In this city, on the 27th ult. Fanny I., aged 1 year, daughter of Elisha Jr. and Frances Dodd.

In this city, on the 19th ult. at the residence of his brother, Mr. Charles B. Ensworth, formerly of Canterbury, aged 37.

In Hebron, (Gilead Society,) Mrs. Iris Wrisley, wife of Mr. Job Wrisley, aged 60.

In Burlington, Ct. on the 11th ult. Mr. Jacob Foot, aged 72.

In Henderson Co. Ky. Sept. 4, Mr. Birdsey Gibbs, formerly of Milton, Conn.

In Simsbury, on the 5th ult. Miss Charlotte E. Brackett, aged 16.

In Hamden, 21st ult. Mr. Jesse Ives, aged 69.

In Bridgeport, 19th ult. Mr. Elias Johnson, aged 47.

#### Receipts for the week ending Oct. 5.

Alonso Allen, 75; J. H. Mather, 525.

TO THE CHURCHES OF STONINGTON UNION ASSOCIATION.—

DEAR BRETHREN.—It is most ardently desired that your pastors, or other brethren, will immediately set about the business of making out your history according to a vote at your last session. We hope it may come from you a little fitted for the press as far as possible, because it will otherwise cost more time by far, than your Clerks can possibly bestow upon the subject, considering the multitude of other cares that cannot be dispensed with.

Please forward the manuscripts soon as possible, that we may have time to review and arrange them for publication in due season. Direct to either Clerk.

A. G. PALMER, Stonington.

OR E. DENISON, Portersville.

Portersville, Sept. 26, 1843.

S. S. CONVENTION OF ASHFORD ASSOCIATION.—The churches of the Ashford Baptist Association are reminded that a meeting of the Sabbath School Convention connected with that body will be held at Willington, on the 2d Wednesday (11th day) of October, at 10 o'clock, A. M. Each school is requested to represent itself by a delegation, and also forward a letter reporting its condition and progress. Children, and others interested in the schools, are invited to attend. J. B. GUILD, Secretary.

Willimantic, Sept. 25, 1843.

Notice.—The Anniversary of the Fairfield Co. Baptist Association for the current year, will be held with the church in Norwalk, commencing at 10 o'clock, A. M. Wednesday, Oct. 11. The introductory sermon by Bro. A. Parker; Missionary sermon by Bro. Wm. Denison. Particular attention is invited to the Note on the last page of the Minutes for 1842.

Norwalk, Sept. 20, 1843. JAMES J. WOOLSEY, Clerk.

Notice.—The regular meeting of the New London Ministerial Conference will be held with Bro. Widman, of Lebanon, on Tuesday the 10th of October. A resolution was passed at the last meeting to request each member to present a written skeleton of a sermon at this meeting. Punctual attendance is requested. R. C. MILLS, Clerk. Colchester, Sept. 20, 1843.

Connecticut Literary Institution.—The Fall Term of the Connecticut Literary Institution, at Suffield, will commence on Wednesday, Sept. 6th. This Institution affords the facilities for a thorough education in the common and higher branches of English studies, and in the Languages so far as is necessary for the admission to College, or in a course extended according to the wishes of the student. During the next term, particular attention will be given to such as wish to prepare for teaching. Tuition in English, \$4—Languages, \$5. Board in commons at cost, varying at different terms from \$1 25 to \$1 42. Suffield, Aug. 29, 1843. D. IVES, Secretary.

Notice.—The next meeting of the Hartford Co. Temperance Society, will be held in East Hartford, on Tuesday, Oct. 10th. As the Society have held no meetings in that place, it is particularly requested that there may be a full and punctual attendance of delegates, and the friends of temperance generally.

ISRAEL P. WARREN, Sec.

#### Country Merchants

Will find it an object to purchase their books at the Book Store 1st door north of the Centre Church.

Teachers supplied on the most reasonable terms. Books at the above store are generally purchased with cash, and will be sold for cash, or approved credit, at prices that can hardly fail to give satisfaction to all who favor us with their patronage.

JOHN C. WELLS, Agent.

Sept. 15, No. 27.

#### Standard Works.

The subscriber has just received from the publisher, and now offers for sale at reduced prices, the following valuable Standard Works.

The Baptist Library, 3 vols. Vol. 1st contains a general view of Baptism, by Thomas Westlake, Wilson's Scripture Manual.



## Poetry.

## Hospitality.

BY GEORGE SHEPARD BURLEIGH.

Heaven from above looks down with kindly eye,  
On him who takes the weary wanderer in,  
When the night deepens, and the storms begin  
To pour their terrors from the darkened sky;  
Poor pining prey of pitiless poverty,  
Outcast per chance for deeds of cherished sin,  
Let not his prayer for thee go unkindred win,  
Nor to his need what thou canst give deny:  
God gave thee bread to feed thy starving brother;  
He gave thy roof to shelter the distressed;  
What thou wouldst ask deny not to another,  
So shall thy fields and thou thyself be blessed;  
For as thou sowest shall thy harvest be;  
And with what hand thou giv'st, it shall be given to thee.

## Hymn.

BY MARTHA DAY.

Father Almighty!  
From thy high seat thou watchest and controul'st  
The insects that on thy footstool creep,  
While, with a never wearied hand thou rollest  
Millions of worlds along the boundless deep,  
Oh, Father! now the clouds hang blackening o'er us,  
And the dark, boiling deeps beneath us yawn:  
Scatter the tempests, quell the waves before us;  
To the wild, fearful night, send thou a blessed dawn.

Father All Merciful!  
When thou shalt sit upon thy throne of glory,  
The steadfast earth, the strong, unshaking sea,  
Their verdant isles, their mountains, high and hoary,  
With awe and fear, shall from thy presence flee.  
Then shalt thou sit a Judge, the guilty dooming  
To adamant chains and endless fire;  
Oh, Father! how may we abide thy coming?  
Where find a shelter from the pure Jehovah's ire?

Father All Merciful!  
Still may the guilty come in peace before thee,  
Bathing thy feet with tears of love and woe;  
And while for pardon only we implore thee,  
Blessings divine, unnumbered, o'er us flow.  
Father, hear heart from all her idols tearing,  
Thine erring child again would turn to thee;  
To thee she bends, trembling, yet not despairing,  
From fear, remorse, and sin, oh, Father! set her free!

## Miscellaneous.

For the Christian Secretary.

## London Peace Convention.

**SOME OF ITS RESOLUTIONS.**

**On the sinfulness of war.**—"That this meeting, regarding the whole scope of the New Testament, and the awful ravages of war among the nations of the earth, is confirmed in the strong conviction, that 'war is inconsistent with the spirit of Christianity, and the true interests of mankind.'"

**On the consequent duty of Christians.**—"That under a deep sense of the sinfulness of war, and of the duty of Christians to adopt every measure for diffusing the principles of peace, this meeting would earnestly invite the cordial co-operation of all who profess the name of Christ, in the discharge of this duty, and in the general promotion of organized societies for this special object."

"That Christian women, having as deep an interest as any other portion of society in the progress of peace, owe to this cause the same aid which they have with so much zeal and success rendered to kindred enterprises of benevolence and reform."

**Some of the means to be used among the mass of the people.**—"That this convention, believing the time is fully come for making additional efforts to extend among all nations the heaven-born principles of peace, earnestly recommends the friends of peace throughout the world, and especially in France, America, and England, immediately to consider and adopt such measures as they may conceive to be best adapted, under their varied circumstances, for the general diffusion of the principles of peace among all classes of the community, but especially among the masses of the people, as being the only effectual mode of producing that amount of public opinion in their favor which will ensure the permanent prevention of war in every civilized country in the world."

**The Press.**—"That this Convention recommend to the friends of peace to promote the publication of articles in support of peace principles, in the periodicals of their respective countries, together with cheap tracts, circulars, hand-bills, &c., to be generally diffused among the people, and especially the poorer classes, as extensively as possible; and that they give the most liberal encouragement in their power, to those presses which issue such publications."

**Local organizations.**—"That peace societies be recommended to direct the attention of their agents to the necessity of not only delivering public lectures, but of using their best efforts to effect a regular organization of the whole country into county or other district associations, in the belief that such associations would not only embrace, in many instances, sufficient local talent and zeal to enable them to hold efficient public meetings in their districts without foreign aid, but would secure, through their agency, a more complete and extensive organization, by the establishment in the smaller towns, and even the villages of these respective districts, of branches of the 'parent peace society.'"

"That national peace societies be recommended to suggest to district and auxiliary associations, the importance of disseminating the principles of peace through the medium of the local press, by introducing the knowledge of such principles, as far as may be permitted, into all public schools, mechanics' institutions, &c.; and more especially by encouraging the formation of societies or associations among the working classes, from which the great mass of the army and navy is drawn."

**Education of children.**—"That this Convention, deeming it of the greatest importance that the minds of the rising generation should be thoroughly imbued with the principles of peace, and believe that Sabbath, day, and other schools afford an excellent opportunity for effecting this object, recommends the committee of the Peace Society in London, and all other peace societies, to prepare and issue a suitable address to children on this deeply interesting and important subject; and further to circulate amongst this interesting portion of the community, such tracts and books, as

may be calculated to interest and instruct the juvenile mind."

"That this Convention, composed of persons of various nations, for the purpose of deliberating upon the best means, under the divine blessing, of promoting permanent and universal peace, considers that military schools and colleges, and similar institutions, established for the purpose of training youth in the knowledge and the use of arms, are contrary to the spirit of Christianity; and that for the noblest facilities with which God has endowed his creatures, to be cultivated for the express purpose of rendering men learned in the science, and skillful in the art of war, is at variance with the object for which our Lord Jesus Christ came into the world, and the whole scope of his mission upon earth. They therefore, in the exercise of that charity which desires and would promote the best interests of all men, submit whether it be not an act of inconsistency in Christian parents to send their children to such establishments to be taught the art and science of war, and also in their early youth to place them on board of ships of war, that they may be trained in that discipline and those arts by which these vast engines of human destruction are rendered most efficient for the accomplishment of their direful purpose."

**On the Congress of Nations.**—"That, while recommending the plan of Judge Jay, which proposes that nations should enter into treaty stipulations to refer their differences to the arbitration of a friendly power, as a measure of the most immediately available for the prevention of war, we still regard, as peace societies have from their origin regarded, especially as set forth by the late Wm. Ladd, Esq., a Congress of Nations, to settle and perfect the code of international law, and a High Court of Nations to interpret and apply that law for the settlement of all national disputes, as that which should be further kept in view by the friends of peace, and urged upon the governments as one of the best practical modes of settling peacefully and satisfactorily such international disputes."

**On the manufacture and sale of arms.**—"That this Convention, assembled for the purpose of deliberating upon the best means under the divine blessing, of showing the world the evil and expediency of the spirit and practice of war, and to promote permanent and universal peace, are encouraged in their great object by the belief, that he who came not to destroy men's lives but to save them, will work through the instrumentality of his servants for the bringing in of that day, when the people 'shall beat their swords into ploughshares, and their spears into pruning-hooks.' They would therefore respectfully and affectionately submit to their fellow-Christians of every nation, whether to make the manufacture and sale of arms and ammunition for warlike purposes their trade and calling in life, be not inconsistent with their high profession, and whether by adopting such a course they are not doing their part towards impeding the coming of the day when wars shall cease unto the ends of the earth; and whether it does not virtually disqualify them, as faithful men, from contributing towards the establishment among the nations, of the kingdom of our Lord Jesus Christ, the 'Prince of Peace.'"

**Resistance of threatened wars.**—"That whenever any symptoms of the approach of war in which the countries here represented in this Convention are likely to be engaged, arise, the committees of the peace societies should call their friends throughout the country to awaken the public attention to the subject, and without waiting for the actual declaration of war, and regardless of all political considerations or suspicions, enter their firm but respectful protest against such threatened war, whatever may be its pretext, or whoever may be its advocates and supporters, in such a manner as may appear to them best calculated to secure the preservation of peace."

**Wars in the East.**—"That the recent wars in China, Afghanistan, and Scinde, are, in the opinion of this Convention, gross violations of all equitable and Christian principles; and directly calculated to prejudice the reception of evangelical truth in those heathen nations, as well as to depreciate the character and influence of the British people throughout the whole civilized world; and that a copy of this resolution be forwarded to the members of the British Government and Parliament."

**Opium trade with China.**—"That the maintenance of peace with China, by which, under Providence, the blessings of Christianity might gradually be extended to one-third of the population of the globe, is earnestly to be desired; but it is the deliberate opinion of this Convention, that the contraband traffic in opium, carried on by British subjects, being a source of extreme irritation to the government and people of that empire, threatens again to renew the horrors which characterized the recent war; and that it is the bounden duty of the delegates, individually and collectively, to exert themselves for the suppression of this great evil."

Here is only a part of the results to which the Convention came; but those who are desirous of seeing a full account of its proceedings, and the series of important documents laid before it, may find them in a volume expected in a few days from London, at the Depository of the American Peace Society, 13 Tremont Row, Boston.

G. C. B.

September 19th, 1843.  
From the Christian Reflector.  
Papal Edict against the Jews.  
THE INQUISITION REVIVED.

A new and startling measure has been adopted against that persecuted people, the Jews, which illustrates the present spirit of Popery, and shows what other classes of men may expect at the Pope's hands, if they ever become his political dependents. A correspondent has copied from a foreign paper, the substance of the edict referred to, which he introduces as follows:

Mr. Editor,—I suppose funds are getting low in the treasury of the Vatican, and the so-called Holy Father, thinking it would be but lost labor to send forth a second Tetzels for the sale of indulgences, has hit upon this method for recruiting his finances. Many of the friends of pure religion had fondly hoped that the Inquisition was a thing of by-gone days—a tale of those barbarous times when ecclesiastical judges roasted men, and the civil judges boiled them. But few will continue to cherish this hope after reading such an edict as the following.

[Given at Ancona, June 24th, 1843.]

## EDICT OF THE INQUISITION OF ANCONA AGAINST THE JEWS.

We Fra Vicenza Salina of the Order of Predicatori, Master in Theology, General Inquisitor in Ancona, Simgaglin, Jesi, Osinu, Cingoli, Marcellat, Tolentino, Loreto, Recanati, and other towns, districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws, relative to the Israelites residing within our jurisdiction, authorized by that despatch of the Sacred and Supreme Inquisition of Rome, dated, June 10th, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in towns or country districts. We decree as follows. 1. From the interval of two months after the date of this day, all gypsy and Christian domestics, male and female, must be dismissed from service in the Ghetto or Jewish districts; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse or availing themselves of the services of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

The 2d article of this edict demands that they give up all real estate, and funded property. The 3d, that they confine themselves in the Jewish Quarters. The 4th forbids them to eat or associate with Christians, and excludes all Jews from the benefit of ordinary and public houses. The 5th forbids their entering a Christian house; 6th, forbids harboring any Christian. The 8th requires that no Hebrew shall frequent the houses of Christians, or maintain friendly relations with Christian men and women. 9. That they must not travel abroad under penalty of the law. The 10th forbids them to traffic in sacred ornaments or books of any kind, and to keep in possession prohibited books of any sort, under the penalty of one hundred dollars, and seven years imprisonment; and those having any of these in possession, must surrender them to the tribunal of the Holy Inquisition. The 11th forbids them to sing psalms and perform any ceremony on their dead.

The whole is signed,  
FRA VICENZA SALINA, General Inquisitor.  
DON VITALIANO BARATTINI, for the Chancellor.

**PROSPECTS OF THE BAPTISTS.**—Among other circumstances which lead us to anticipate the rapid and continued progress of Baptist views in this country, are the dissensions of other denominations. The contest between Old and New School terribly shattered the Presbyterian Church, and caused a check in their regular advance, from which they are not likely to recover in many years.

The developments of Puseyism have weakened the power of Episcopalianism, and created well-founded prejudices against it. It is seen that, however evangelical a man may be in that church, his family are brought up in paths which, legitimately or not, leads towards Rome. The sons of Wilberforce are confirmed Puseyites!—Wherever High Church views prevail—and no Episcopalian is safe from them—Romanism, or the image of the beast, Oxfordism, is seen in the vista. This will go far towards ruining Episcopalianism among us.

Ecclesiastical dissensions are to be looked for among the Methodists. The Episcopal government by them is carried to such extremes, that the spirit of Americans will not continue to submit to it. Instances of rebellion are frequently occurring, and there is reason to believe that they will continue to increase until the mass of the people are affected by it.

Among us, happily, there is no such general ecclesiastical organization as in other denominations, and of course no dissension can thence arise. Independency has disadvantages all must admit—at least in the present state of human nature—but among its superabundant advantages is this, that there cannot arise a general storm threatening the overthrow or division of the denomination. Let Baptists be true to their principles, and they have every reason to believe that their growth in numbers will be unequalled by that of any other denomination in this country.

[Communicated.]

## Obituary.

Died at his residence, in New London, on the first day of Sept. 1843, Dea. JOHN CONGDOM, aged 58 years. He was born in Montville, New London Co. Dec. 21st, 1784. Dea. Congdon as a citizen, was universally beloved, and shared largely that respect which his uprightness could not fail to secure. As a Christian, also, it was true of him, that "he was a burning and a shining light." His mind was in early life captivated with the glory of Christ, and the beauties of that religion of which he became a distinguished ornament. He publicly professed his love to Christ about 21 years ago, since which time he has honored the profession by standing fast in, and contending for, the "faith once delivered to the saints." For the last eleven years of his life, he has been a member of the First Baptist church of this city: during which time he exhibited an ever-increasing interest in the kingdom of God. His love for the cause of Christ was evinced by an uncompromising devotion to its interests. During severe trials through which the church was called to pass, he was at his post, prepared to weep before God for his suffering cause; or act with his characteristic firmness on points which involved its present and future welfare. In the wonderful out-pouring of the spirit of God upon the church and city the last winter, he was a sharer in an eminent degree. At the dawn of day, from week to week he was found at the house of prayer, (like Mary who was early at the tomb of Jesus,) to implore the divine favor upon the church and city. The part which he took at that time in the overwhelming work of God, which, like a torrent, was sweeping over the city, was highly evincive that he was finishing up his last work: he struggled mightily in the conflict, and rejoiced much in the wonderful victory achieved by the grace of God. When he began to decline in health, his mind appeared (especially his mental powers) partially eclipsed; but never so far as in the least to shake his confidence in God. His soul would arise at the approach of his brethren, from the mental shade which strangely mark-

ed his disease, like the morning sun. All gloom would seem to be chased away at the sound of prayer, or the songs of Zion in which he delighted to unite. His mind seemed in his sickness to hang like a rainbow on the cloud, exhibiting features of religious glory even upon the clouds which encircled the dying saint. Religious devotions never failed to animate his meek and Jesus-like spirit, till disease effectually eclipsed the entire mind. This, though it prevented that affectionate farewell which the disciples of Christ and his dear family anticipated, nevertheless it could exert no control over a destiny which was identified with both grace and glory. Thus closed the mortal life of him for whom a deeply afflicted family lament, and a church of God mourns. On the morning of the first Sabbath in Sept. he was followed by his family and friends to the house of God in which he had taken much delight, and the faded form was placed by the side of the side of which one month before he stood and received the elements of the body and blood of Christ, and bore them to the church of God. A sermon was delivered by the pastor of the church, from Eccl. 4: 2, to a crowded and deeply interested and weeping congregation, after which we followed him to the "long home," and in hope of the resurrection of the dead, committed his body to the dust. The church returned from the grave to celebrate the supper of the Lord Jesus: an affecting scene indeed to them. Within the compass of the church we could behold the weeping family, but brother Congdon was gone. Our consolation is, he died in the Lord and rests from his toils.

## Fruits of Puseyism.

"A tree is known by its fruits."

**PUSEYISM AND SUNDAY SCHOOLS.**—The opinions of Bishop Doane of New Jersey, concerning Sunday Schools, are thus expressed: "It is the offspring of a superficial labor-saving and self-sparing age. It has done some good, but hindered more, and brought with it much mischief. It has taken off from parents and sponsors, the sense of their responsibility in the religious care of children. It has cheated pastors with a notion of an easier way of doing, what Jesus laid on Simon, of the highest test of his love, the feeding of his lambs. It has puffed up multitudes with the conceit of knowledge, and almost of a new order in the church."

It is certainly pleasing to remark how error counteracts itself. Let Puseyism abandon the Sunday school, and there will be but little danger of the spread of its doctrines. The hopes of evangelical Christians depend very largely upon that which is thus rudely attacked and repudiated, and their efforts to sustain and enlarge the system should consequently be greatly increased.—Bap. Advocate.

**HARTFORD FIRE INSURANCE CO.**—Office North side of State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:  
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**PROTECTION INSURANCE COMPANY.**—Office North side State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE,  
William W. Ellsworth, B. W. Greene,  
Daniel W. Clark, Willis Thrall,  
Charles H. Northam, Elery Hills,  
William Kellogg, John H. Preston,  
S. W. Goodridge, Edward Bolles,  
Henry Waterman, Wm. A. Ward,  
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DANIEL W. CLARK, President.  
WILLIAM CONNER, Secretary.

**ETNA INSURANCE COMPANY.**—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,  
Thomas K. Brace, Stephen Spencer,  
Samuel Tudor, James Thomas,  
Griffin Steadman, Elisha Peck,  
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Elisha Dodd, Joseph Church,  
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**CHRISTIAN FAMILY MAGAZINE.**—The first No. of the 3d volume of this work will be ready for delivery early next week. It will be published monthly at the same price as when published only once in two months. Each number will contain two splendid engravings—a colored plate and steel engraving. It appears in the most finished style of modern elegance, and as to pay of subscribers, is now the second work in the nation. Subscribers can have their numbers handsomely bound at the close of the year for 35 cts.

The only authorized agency in Hartford, or its vicinity is at the Sabbath school Depository, 1st door north of the Centre church.  
JOHN C. WELLS.  
Hartford, Aug. 24, 1843.

## TO FAMILIES &amp; INVALIDS.

The following indispensable family remedies may be found at the village drug stores and soon at every country store in the state. Remember and never get them unless they have the fac-simile signature of

Comstock on the wrappers, as all others by the same names are base impositions and counterfeits. If the merchant nearest you has them not, urge him to procure them at 71 Maiden Lane, the next time he visits New York, or to write for them. No family should be a week without these remedies.

## BALDNESS

**BALM OF COLUMBIA, FOR THE HAIR,** which will stop it if falling out, or restore it on bald places; and on children make it grow rapidly, or on those who have lost the hair from any cause.

ALL VERMIN that infest the heads of children in schools, are prevented or killed by it at once.—Find the name of Comstock on it, or never try it. Remember this always.

## RHEUMATISM, and LAMENESS

positively cured, and all shrivelled muscles and limbs restored, in the old or young, by the Indian VEGETABLE ELIXIR AND NERVE AND BONE LINIMENT—but never without the name of Comstock & Co. on it

## PILES, &amp;c.

are wholly prevented, or governed if the attack has come on, if you use the only true HAYS' LINIMENT, from Comstock & Co. ALL SORES and every thing relieved by it that admits of an outward application. It acts like a charm. Use it.

## Dalley's Magical Pain Extractor Salve.

The most extraordinary remedy ever invented for all new or old

## BURNS &amp; SCALDS

and sores, and sore EYES. It has delighted thousands. It will take out all pain in ten minutes, and no failure. It will cure the PILES

## LIN'S SPREAD PLASTERS.

A better and more nice and useful article never was made. All should wear them regularly.

**LIN'S TEMPERANCE BITTERS:** on the principle of substituting the tonic in place of the stimulant principle, which has reformed so many drunkards. To be used with

LIN'S BLOOD PILLS, superior to all others for cleansing the system and the humors affecting the blood, and for all irregularities of the bowels, and the general health.

[See Dr. Lin's signature, nature, thus:]

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DR. SPOHN'S HEADACHE REMEDY will effectually cure sick headache, either from the NERVES or bilious. Hundreds of families are using it with great joy.

## DR. SPOHN'S ELIXIR OF HEALTH,

for the certain prevention of FEVERS or any general sickness; keeping the stomach in most perfect order, the bowels regular, and a determination to the surface.

## COLD'S COUGHS

pains in the bones, hoarseness, and DROPSY are quickly cured by it. Know this by trying.

## CORN.—The French Plaster is a sure cure.

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hair any shade you wish, but will not color the skin

**SARSAPARILLA.** COMSTOCK'S COMPOUND EXTRACT. There is no other preparation of Sarsaparilla that can exceed or equal this. If you are sure to get COMSTOCK'S, you will find it superior to all others. It does not require puffing.

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OF CHINA. A positive cure for the piles, and all external ailments—all internal irritations brought to the surface by friction with this Balm;—so in coughs, swelled or sore throat, tightness of the chest, this Balm applied on a flannel will relieve and cure at once.—Fresh wounds or old sores are rapidly cured by it.

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## EXPECTORANT

will prevent or cure all incipient consumption, COUGHS & COLDS taken in time, and is a delightful remedy. Remember the name, and get COMSTOCK'S.

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will eradicate all WORMS in children or adults with a certainty quite astonishing.

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The above Medicines are for sale in this city by DICKINSON & GOODWIN, Druggists, No. 164 Main Street. 1840w

PRINTED

VOL. XXI

## The Christian

IS PUBLISHED WEEKLY  
AT THE OFFICE  
ASYLUM

Subscribers in the city pay Dollars per annum. Papers sent by mail are a discount of twelve and one-half cents for six months. Advertisements will be charged at the rate of one dollar per line in this city. All communications of persons, should be addressed

REMITTANCES BY MAIL the money in a letter to pay the subscription of a if written by himself; but other person the Postmaster GENERAL.

For the Christian HOME Report of

A few weeks ago we friends to the state of and the necessity of a ment. It was not our advert to the subject aware of the deep interest thinking men, in every are sure that any endeavor that city will be received. It is with pleasure a communication has been R. B. C. Howell of New informs us that Rev. R. a young brother of disty, having recently visited come deeply interested is now, by advice of his own charges through the endeavoring to enlist the its favor, and to induce rangement on a scale w great commercial metro ther H. appear to be jud likely, with the blessing cessful.

Should a respectable ed, which is essential, w the immediate attention citizens, and instead of Baptist church in the m and inhabitants, without ship, as is now the cas existence, in due time, houses and mutually labi fit of the place.

May we not hope th for this important object dence is now preparing t to enter that field unde circumstances than we hav And with such a view w receive the patronizing eration of the friends throughout our country? a cordial reception, and he is devoting his self-de aid.

Rev. M. J. Post has been sionary during the past y, I. T., and reports exci bors. He has supplied and three others occasio baptized a considerable n established Sunday sch which are in successful op to a considerable extent p nominations, but his labo have been blessed. In ap ment, he manifests a laud situation that will ena wholly to the work of the himself as much as possibl to the west of him. Spe "This great tract of coun element; a large portion of and so far as my knowled a Baptist minister in the important section I desire my time as possible, in scattered sheep of my churches at those points them. We have been bel in the older settlements c not be so here. Your S for the territory. We owe ent standing of our minist earnestly hope you will n hand from us. If am times, you sometimes tin your aid, think also fields, the great multitu into them, and of the nee settlement at the same tim at all, unless you can price, which those who co pay for all their possession

May this voice be hea our operations should be c of the emigrating populat of pioneers to any new should be attended by o others should follow as should progress. The new our brother is one of the of the West. Its inhabitan by thousands. Within tw and will dwell there, and tain the graves of thousa away to the retributions not have some loved ones b Who, then, will not be quick Gospel to fit them for its co BENJ.

RECEIPTS.—CON

Bridgeport.—Miss Hann Whitney, \$10.00. R.